

16454

A
S E R M O N

PREACHED BEFORE
THE UNIVERSITY
AT ST. MARY'S

ON
TUESDAY, MAY THE TWENTY-NINTH, MDCCXCVIII.

BEING
THE ANNIVERSARY
OF
THE RESTORATION OF KING CHARLES II.

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THE RESTORATION OF KING CHARLES II.

BY

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STUDENT OF CHRIST CHURCH,

AND ONE OF HIS MAJESTY'S PREACHERS AT WHITEHALL.

OXFORD:

SOLD BY MESSRS. HANWELL AND PARKER;

AND BY MESSRS. RIVINGTONS, ST. PAUL'S CHURCH YARD, LONDON.

MDCCXCVIII.

IMPRIMATUR.

EDMUNDUS ISHAM,

VICE-CAN. OXON.

Jun. 27^o, 1798.

TO THE REVEREND

CYRIL JACKSON, D.D. F.R.S.

DEAN OF CHRIST CHURCH IN OXFORD

THIS DISCOURSE

PUBLISHED

AT HIS DESIRE

AND IN DEFERENCE TO HIS JUDGMENT

IS MOST RESPECTFULLY

INSCRIBED.

TO THE READER

CYRIL JACKSON, D.D.

DEAN OF CHRIST CHURCH IN OXFORD

THIS DISCOURSE

AT HIS DEATH

AND IN RESPONSE TO HIS BURIAL

IS MOST RESPECTFULLY

PRESENTED

LAMENTATIONS III. 31—33.

THE LORD WILL NOT CAST OFF FOR EVER. BUT
THOUGH HE CAUSE GRIEF, YET WILL HE HAVE
COMPASSION ACCORDING TO THE MULTITUDE OF
HIS MERCIES. FOR HE DOTH NOT AFFLICT WIL-
LINGLY, NOR GRIEVE THE CHILDREN OF MEN.

THE consolations of the Scriptures are all of them consolations adapted to our nature. We are nowhere taught by them to endeavour, as some men have endeavoured, by a strange perversion of our reason to consider pain or imprisonment or exile or any other thing, which we feel and must feel to be very grievous to us, as in itself no evil. On the contrary it is said, in perfect agreement with our feelings and with our understanding, that *no chastening for the present seemeth to be joyous, but grievous* *. The infirmity of our nature is not dissimulated. The natural force of afflictions is acknowledged, and we are taught under the pressure of them to expect our support from faith, to consider

* Heb. xii. 11.

the limited duration of our sufferings, their happy end, and the gracious purpose of their Author.

From every one of these topics the Prophet in the words of the text derives consolation to himself and to his countrymen. In their captivity, and in the destruction of the temple and of their city, they were suffering, he knew, only the punishment due to their sins: still he comforts them with the assurance, that *they were not cast off for ever*. He bids them look forward to an happy change, when the Lord would have compassion on them: and that neither the contrite might be depressed by the consciousness of their unworthiness, nor the presumptuous be induced to attribute any thing to their own righteousness, he sets before them that which is throughout the Scriptures assigned as the only cause of all our blessings, *the multitude of God's mercies*. And he concludes with the most powerful of all persuasives to resignation and cheerfulness in suffering, the assertion of God's gracious purposes towards us in all his visitations—an assertion, which, though indirectly, is most forcibly expressed by the words—*he doth not afflict willingly, nor grieve the children of men*.

There is no consideration of importance, by which our sufferings as individuals or as members of society may be alleviated, which is not reducible to one or other of these heads: or rather all the sufferings of
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the faithful admit of all these alleviations : they are all limited in their duration, they are all blessed in the event, and they all proceed from the unchangeable mercy and the unerring wisdom of God.

In the assertion, that *the Lord would not cast off for ever*, Jeremiah had without doubt primarily in view the peculiar circumstances of the Jewish people. He had in view the promise, which God had given to Abraham, to Isaac, and to Jacob, that *in their seed should all the families of the earth be blessed* *. He had in view that deliverance from affliction, which Moses had taught the Israelites to expect, *when they should be scattered among the nations, if from thence they sought the Lord their God with all their heart and with all their soul* †. He had in view the gracious answer to the prayer of Solomon at the dedication of the Temple ; in which looking forward to that very calamity as possible, which now befel them, he had besought the Lord to have compassion on them *in the land of their captivity : I have heard, said God, thy prayer and thy supplication, which thou hast made before me* ‡. He had also most deeply engraven on his mind not only the general predictions, which the prophets of former ages had delivered, concerning the restoration of the

* Gen. xxii. 18. xxvi. 4. xxviii. 14.

† Deut. iv. 27. 29.

‡ 1 Kings viii. 46—52. 2 Chron. vi. 36—39. 1 Kings ix. 3.

Jewish people in the latter times *, but above all the unqualified nature of those assurances of mercy, which God had given most especially to David †;—assurances, which excluded even the possibility of their being finally rejected by him, however severe might be the chastisements inflicted on them for a time, or however aggravated might be the circumstances of their disobedience. From similar declarations in other passages of Scripture ‡, even at this very day, when the Jews seem to be *a by-word among all nations*, we know that *God hath not cast away his people, which he foreknew*, and we look forward with undoubting assurance to the time, when they shall be the most distinguished part of the flock of Christ §.

The Jews then, as the chosen people of God, were primarily in the Prophet's view. We must therefore be very cautious in the application to ourselves of promises made to that favoured people. Yet admitting in its full force the necessity of this caution, it is still, as we all know, equally true, that God's promises of favour to the Jews are in many instances not to be limited to them. We know with respect to individuals, that every true believer

* Deut. iv. 30, 31. Hof. iii. 5. Isaiah ii. 2, 3. Mic. iv. 1, 2.

† Pf. lxxxix. 28—37.

‡ See particularly Rom. chap. xi. and 2 Cor. iii. 16.

§ See particularly Zech. viii. 23.

is a part of the Israel of God, and as certainly an object of the Divine protection as the Church and people of the Jews. And with respect to societies of men professing the Christian faith, we entertain the full persuasion, that, whilst the truth is taught with purity, and hath a suitable effect on the hearts and lives of any considerable number of its professors, all such societies, notwithstanding the confessed unworthiness of many members of them, are in an especial manner the objects of God's favour—that in whatever degree they thus evidence their claim to the Christian name, in the same degree the Divine blessing rests upon them—and that whilst they retain this love of the truth, and yield this obedience to it, it cannot be concluded with safety, from any temporary affliction or depression, that God hath finally forsaken them.

Let me be permitted, for the sake of the younger part especially of those who hear me, to state this more at large.

I say then that the very profession of pure Christianity, whilst it hath a suitable effect on any considerable number of its professors, is of itself a security for the visible return of God's favour to any nation, however afflicted for a time it may be, or however depressed. He, who continues to men his greatest blessings, it may and must in reason be presumed, hath not as yet withdrawn from them for ever those blessings, which are less. And when we
consider

consider how great a number of our species live either in the practice of gross idolatry, or under the delusion of Mahomet's imposture; when again we consider in the Christian world the variety of corruptions attempted to be introduced by men equally at variance with the truth and with each other; the unwarrantable additions made to the faith by some, and the opposition maintained against its most important truths by others, we must readily confess that they receive from the hands of God no common blessing, who live where he is worshipped in purity and knowledge.

In the judgment, we well know, of worldly men, the purity of God's worship and the knowledge of his dispensations are of very inconsiderable estimation, when compared with public tranquillity and plenty. Neither can they otherwise appear to men, who confine all their views to the enjoyments of the present life; and who, being unaccustomed to consider those inferior blessings, which are of a kind to captivate their attention, in any other view than as the necessary and mere result of human contrivance and human industry, cannot possibly lift up their minds to the consideration of those more valuable gifts of God, which are not recommended by any outward splendour. But they, who feel themselves interested in a future state as well as in the present, and who feel themselves interested in the present, chiefly because by faith they anticipate the future, they,

they, whilst they retain a just regard for worldly blessings, still consider them all as unworthy to be compared with *that light*, which is to be their guide to everlasting happiness. God himself, by the prophet Amos, represents, in contrast with one of his severest judgments, the removal of the light of his truth as a judgment far more terrible. *Behold, saith he, the days come, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord**. The very continuance therefore of that light is a pledge of God's favour; and such a pledge, that no visitation however afflicting, whatever may be the worldly comforts of which it may deprive men, or whatever may be the worldly pains which it may bring upon them, can in any degree counterbalance this one assurance of God's gracious purposes towards them. They may indeed conclude from any afflicting visitation, that there is much among them which is displeasing in his eyes;—they may conclude that the very opportunities, which they neglect, of obtaining religious knowledge, increase the severity of his judgments on them. Unquestionably they are left without excuse, if they do not severally at such a time examine strictly their own hearts, to find if possible the accursed thing, which hath provoked the Lord to jealousy. Yet still, as long as God continues to acknowledge them as his people, by not withdrawing from them the light

* Amos viii. 21.

of his truth, his otherwise severest judgments cannot be considered as certain arguments of their total ruin, but only as chastenings for their reformation.

If indeed, at the time that great misery abounded, there should be a great increase of irreligion and wickedness; if men, instead of humbling themselves before their God, and beseeching him to deliver them from the evils already brought upon them, should go on to provoke him, by their abominations, to pour down all the remaining phials of his wrath, in such a state of things it might well be thought that scarcely an hope of their deliverance remained. Still even in that case the hopelessness of their condition would not be occasioned by the number or the magnitude of worldly evils, which pressed upon them, but by the continual approach which would be made to the utter extinction of religious knowledge.

Yet farther—let me not omit to point out to those, whom I am more immediately addressing, that since there is in Christian principles a more firm foundation for every virtue, public as well as private, than can be laid on other grounds—since by them every right propensity is brought nearest to its perfection and best directed—and from them every evil propensity receives its most powerful corrective—it follows that a Christian state, as such, is best able to stand the shock of public calamities—that there is in it, as in an healthful body, strength to
recover

recover itself from temporary and casual attacks—that it possesses, as such, resources the most to be relied on to resist the unjust aggressions of a foreign enemy—a just sense of the blessings to be defended—a deliberate courage—and an alacrity to sacrifice private convenience to public safety—that again it possesses, as such, the likeliest means of a return to tranquillity and peace, when it has been rent by domestic dissensions—that in it resentments are most easily softened, and confidence is most firmly re-established.

But to ascend yet higher—in the utmost state of misery, to which we can suppose a people reduced, who still retain amongst them the serious profession of the truth, the prayers of the faithful fail not to go up before the throne of grace, neither fail they to find a favourable acceptance there, but return with blessings on their heads who offer them, and blessings on their country. Let it be remembered, that the very circumstance of public distress will add new fervour to the prayers of the righteous. *Mine eye, says Jeremiah, runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission; till the Lord look down, and behold from heaven**. Let it be remembered also, that at such a time not only the piety of all true members of

* Lamentations iii. 48, 49, 50.

the Church as individuals will be quickened, but also their care will be increased *not to forsake the assembling of themselves together*. And if *the effectual fervent prayer of one righteous man availeth much**, what may not be expected from the united supplications of God's faithful people?

Neither let it be forgotten, should heavy calamities befall a nation at a time, when the power of religion seems to be greatly lessened, that, according to the measures of the Divine justice, many wicked members of a state are spared for the sake of a few righteous†. Let it again not be forgotten, how very imperfect our knowledge is of the number of the sincere worshippers of God. The voice, we know, of God himself condemned in this point the despondence of Elijah, and taught him, when he thought himself alone excepted from the general apostacy of his people, that *of those, who had not bowed the knee to Baal, there yet remained seven thousand in Israel*†. We are throughout the Scriptures warned how cautious and how diffident of ourselves we ought to be, whenever we adventure to pass judgment on our brethren. Even the best men are not exempt from the infirmity of having their judgment influenced by temper or by habit. Even they therefore, if they are not on their guard,

* James v. 16.

† Genes. xviii. 23—32.

† 1 Kings xix. 10, 14, 18.

may from the purest motives admit as conclusive very insufficient evidence of want of piety in others. It must be considered also, that, whereas vice is often shameless, and courts that notice, which it ought to avoid, holiness and virtue are unobtrusive, their very foundation being laid in self-knowledge and humility. Hence, even in those situations of life, in which good as well as ill is least easily concealed, many excellent qualities, the fruits of genuine piety, and in the highest degree beneficial to all who come within their more immediate influence, may be but little known farther than that influence reaches: besides that some of the most certain effects of piety are such as from their nature must pass in silence. But however unknown they may be, from these and various other circumstances, to their fellow-creatures, *the Lord knoweth them that are his**.

Considerations similar to these sustained the spirits and confirmed the hopes of those excellent persons in the ages that are past, whose fortitude in suffering is the just object of our admiration. Our own nation and our own Church have had their seasons of affliction. The calamities, which our forefathers experienced in the last century, were sufficient to have shaken the courage of the most prepared mind, if it had not been supported by faith.

* 2 Tim. ii. 19.

They saw the murder of the King, and the degradation of the Nobles—they saw themselves compelled to give up their liberties to the leader of an army, which had been raised under the pretence of defending them against the encroachments of their lawful Sovereign—they saw the antient constitution overthrown, and new forms of government prescribed and again abrogated by the Ufurper, with haughtiness and with marked expressions of contempt—they were informed by him, when, in violation of express capitulations and declarations of indemnity, he had plundered them of the tenth part of all, which their faithful adherence to the King had left them, they were informed by him, that they were not to expect to be prosecuted, like other men, by the ordinary forms of justice, and that in the case of conspiracies against him men might justly be suspected and proceeded against not only for their common discourses, and for the company they usually kept, but for their very looks (A) —yet they heard him boast of the blessings of his government, and of the protection and quiet, which the people enjoyed under it. And with respect to that Church, which they had been accustomed to love and venerate, they saw its antient government set aside with contumely—they saw at length the very exercise of their functions forbidden to its ministers under heavy penalties, and (what seemed intended to cut off almost the last means of their support) even the entertainment of them in families for-

forbidden, either as religious instructors or as educators of youth (B) —they heard the exultations on the one hand of the Sectaries, on the other of the Romanists —they saw the divisions among the Sectaries themselves, and their fierceness against one another continually increasing —and they heard, under the pretence of the suggestions of God's Holy Spirit, doctrines directly contrary to truth and to soberness. These things they saw and heard —yet they ceased not to put their trust in God, and to wait for the restoration in his own good time of the blessings, which he had taken from them. "Our troubles," says one of them*, "seem only to be meant for a temporary chastisement of our sins". They knew that adversity was no just plea for despondence or for indolence.

There may usually be found in the most distressful times some circumstances of consolation by those, who look around for them. I should feel an unwillingness to dwell much on one, which it was impossible should have passed unobserved in those times, and which was in fact very greatly noticed —that the persons, who in the beginning of the troubles had rendered the greatest disservice to the King, had no reason to rejoice in the consequences to themselves of their ingratitude to him —that the first leaders of the armies

* Cowley. Bishop Hurd's selection from his works in 2 vol. 1772. vol. ii. p. 48.

of the Parliament were in a few years laid aside—that the Earl of Essex in particular experienced the most mortifying neglect from those, to whom once the credit of his name had been of the greatest importance, and who had then omitted no application to his vanity—and that afterwards, when the weight of public calamities increased, it was by none more severely felt or more loudly lamented, than by some of the original contrivers of those calamities. “We have sown faction,” said one considerable body of them, “and we have reaped confusion. We were sometimes wise to pull down, but we now want art to build; we were ingenious to pluck up, but we have no skill to plant; we were strong to destroy, but we are weak to restore*.”

I forbear to say more on this head, upon which it might appear invidious, and almost uncharitable to insist long. But the best men might look with unmixed satisfaction on that circumstance, which I am next to mention—the extraordinary share of tranquillity I mean, which in the midst of those unhappy times was enjoyed by one excellent man† in particular, who

* See the Address of the Anabaptists, to King Charles II. then at Bruges, Clarendon, folio edit. vol. iii. 492, 493.

† William Juxon, LL. D. Lord Bishop of Hereford elect 1633, but removed before consecration to the see of London; Lord High Treasurer of England from 1636 to 1641, Lord Archbishop of Canterbury and Primate of all England 1660; died 1663, in the eighty-first year of his age.

having

having been raised to very exalted situations both in the Church and in the State, had so acquitted himself as to extort from the bitterest enemies of his order an acknowledgment equally of his integrity and of his meekness (c), and who alone (which above all other things drew with reason the eyes of his contemporaries upon his fortunes) had the firmness to give faithful advice to his Royal Master, in the case of the attainder of the Earl of Strafford. "I have observed," says the King himself, "he only hath been least vexed, who counselled me not to consent against the vote of my own conscience*." The same excellent person lived, we know, to see an happy end of these confusions, and having filled for a short time the highest station in the Church, died full of years and in great honour.

It was also a just occasion of consolation, that the general habits of the people were still those of industry, temperance, and frugality—and that, notwithstanding the hypocrisy of some, and the wild excesses of others, there was in the nation much real and serious piety. "I know many," says Bishop Sanderson in the preface to his Ser-

* *Εἰκὼν Βασιλική*, p. 7. I venture still to consider this as the King's work, without however presuming to pronounce peremptorily upon the subject. I confess, even if I thought it certain that it was not written by the King, it would from the internal evidence appear almost incredible to me that it should have been written by Bishop Gauden.

mons, speaking of the moderate Presbyterians, " I know many, whom I verily believe to be godly and conscientious men (though in error), and whom I therefore love and honour.*"

Again:—though individuals were unjustly excluded from their several places, it was still a circumstance of no light importance, that the revenues of the Universities, and the provision for the support of the parochial Clergy, remained untouched:—and yet farther, that notwithstanding all the malignity and all the violence, with which they, who agreed in nothing else, agreed to depress the Church of England, some of its most zealous and able defenders throughout those times kept possession of their cures. (D) One of them in the preface to his Sermons, which I have already mentioned, " remaining", to use his own words†, " unchanged in his mind and opinion in the change of times", collected and answered, during Cromwell's usurpation, the leading objections of Protestant Dissenters to the ceremonies of our Church, with admirable brevity, and with equal force and clearness. In the mean time, they, who either from their advanced years and from infirmity were unable, or who were not per-

* Preface, dated from Boothby Pannel, July 13, 1657, last page but one.

† Preface, quoted above, the end of the third and beginning of the fourth page.

mitted to render any active service, were not unemployed. They considered what duties their situation still left them the power of performing, and what duties again the circumstances of the times particularly recommended to them. In an extreme old age Bishop Hall ceased not by his writings to comfort the afflicted Church; and in the same way Dr. Hammond, when he was prohibited by the prevailing power from discharging his duty in any other manner, defended it from the charge of schism. To the insulting question of the Romanists, Where is now your Protestant Church of England? he replied with calmness and with dignity, "Blessed be God *, the Church of England is not invisible; it is still preserved in Bishops and Presbyters rightly ordained, and multitudes rightly baptised." (E)

They had received indeed a most splendid example of Christian magnanimity from their suffering Monarch in his severe imprisonment, at his trial, and at his death. That excellent prince, who in his highest prosperity had walked humbly with his God, was not forsaken nor forgotten by him in his adversity. At a time, when he might have seemed given up to misery, he was himself enabled to administer consolation. "Let us comfort you," said he in a letter to his son †, "with that which is

* Hammond of Schism, 1654, p. 179.

† Clarendon, vol. iii. 176, 177. fol. edit.

our own comfort, that though affliction may make us pass under the censures of men, yet we look upon it so, as if it procure not, by God's mercy, to us a deliverance, it will to you a blessing." The extravagancies which he had seen, and the harsh treatment which he had experienced, still prevented him not from discerning clearly, and readily acknowledging, the natural character of his subjects. "The English nation," said he, "are a sober people, however at present infatuated." He forgot not, in the midst of the successes of his enemies, that absolute controul, which God maintains over the violence of evil men, bringing effects out of their counsels directly contrary to their intentions, and making them the ministers of his righteous purposes, when they seem to themselves to be following only the counsels of their own hearts. "We doubt not," said he, "but God will restrain our enemies' power, and turn their fierceness to his praise." The event in every one of these particulars justified the King's opinion. His sufferings, and the united dignity and meekness with which he bore them, interested the affections of the people in the welfare of his son. Again the natural good sense of the nation gradually returned, and it recovered itself from that spirit of delusion and of madness, which had gone abroad. And lastly, the supreme power continued not long in the hands of any of those, who after his death successively possessed it: the parliament being dissolved by its
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own servant with violence and insult: Cromwell himself dying within a few years in the midst of general detestation, after having been deterred by the very persons, whose affinity to him might have seemed to ensure him their support, from accepting the first object of his wishes, the Kingly name, and after having endured unspeakable agonies of mind from the apprehensions, which he entertained, of vengeance from those whom he had deluded and oppressed: his son and successor losing his power partly through inexperience and irresolution, and partly (to his praise be it acknowledged) through unwillingness to retain it at the price of blood: and the jealousies and disagreements between the restored parliament and its armies terminating in the convention of another assembly, when the lawful heir to the crown, who had been wonderfully preserved in the midst of the greatest dangers, returned to sit upon his throne in peace.

In a time then of great affliction our forefathers had the wisdom and the piety to look around them for alleviations of their distress, and for occasions of consolation;—they preserved an unbroken spirit—*they trusted in God, and they were delivered.* It becomes us to be animated by the recollection of their constancy and of their faith. Unexampled pains have been taken in the present age to inculcate opinions, which if they were generally prevalent would not merely bring back the calamities of

the last century, but would produce incomparably greater evils. A proud, unnatural, and most wretched independence has been proposed as the first object of desire to every individual. We have been told, in contradiction to our whole experience, and notwithstanding the infinitely various inequalities which we see between one man and another in strength and resolution, in understanding and prudence, that we are all equal. The reverence and the affection, which the sense of inferiority, and the consciousness of obligation were intended to create, are condemned as the effects of a mistaken judgment and an abject spirit: and in their stead are introduced discontent, and envy, and impatience of subordination. Thus all the ties are loosened, that bind not kingdoms only, but families together: thus at once the best security of public peace is shaken, and all the charities of domestic life are destroyed, and all its comforts undermined. But neither is this the whole, or even the chief part of the evil. This impatience of all dependence of one man upon another is the consequence only of a still more hateful temper, impatience of all dependence even upon God himself. When we are visited with afflictions or encompassed with difficulties, we are now no longer to derive comfort from trust in his Providence. When we feel, as we must feel in innumerable instances, our own ignorance and blindness, we are now no longer to look for direction to the revelation of his will. When we are
cast

cast down by the remembrance of our transgressions, and by the sense of the imperfection of our best services, we are now no longer to place any confidence in the atonement made by his Son, nor in the merits of his obedience. And lastly, when we are assaulted by the violence of temptations, yet convinced of the hatefulness of sin, we are no longer to hope for the assistance of his Holy Spirit to support our weakness, and to deliver us from evil. We are to consider it as wisdom to leave unrestrained every inordinate desire, and as meanness to fear him, *who has power to cast both soul and body into hell.* And when we shall have learned perfectly these impious tenets, what is the liberty, to which we shall have attained? what is the recompence, which is set before us? We may then without remorse become every man the instrument of his neighbour's misery and of his own shame: we may exchange the hope of a blessed immortality for the hope of annihilation. For the honour of our common nature, we grieve that it should have been possible for the corruption of the heart so completely to pervert the understanding: for the honour of our common nature, we would wish to be able to forget that to a system of such consummate wickedness and falsehood the names of philosophy and truth had ever been applied. How opposite is this philosophy to that of those excellent persons in the heathen world (for it were almost a profanation to bring into any comparison with it the charity and the purity of the Gospel), who laboured
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to unite men more closely in society, to restrain the passions within their just limits, and to add new force to the dictates of conscience ! How opposite is this determined choice of darkness to their earnest aspirations after greater light ! This is the species of philosophy, of the maintainers of which St. Paul says, that *professing themselves wise they became fools* *.—This is the philosophy, which in the latter times of the Roman republic produced the proscriptions of the triumvirate, and the dreadful examples of revenge, perfidy, rapacity, and cruelty, with which they were accompanied. Its nature is not altered : its certain effects upon society are not now less dreadful. Rather since both the guilt and the malignity of wicked men are increased by the brightness of that light, which they resist, it is to be expected that they, who wilfully reject the faith of Christ, will surpass all others both in the extent of their miseries and in the magnitude of their crimes. “ To forsake the true God of heaven,” says the venerable Hooker, “ is to fall into all such evils as men either destitute of grace Divine may commit, or unprotected from above endure. † ” The exemplification of this in both its parts has within these very few years been given in the most awful manner in a country, the situation of which must always make the conduct of its inhabitants and their condition particularly interesting to us. Let

* Rom. i. 22.

† Hooker's Ecclesiastical Polity, Book.v. §.1.

us adore the mercy of God in permitting us to see in them what, except for his mercy, we might ourselves have been. Let it not be a stumbling-block to us, if in consequence of their madness we ourselves are exercised with alarms, or if they continue proudly to display their impiety and their profligacy. Above all, let us not presume to murmur against God's judgments. *Righteousness belongeth unto him, but unto us confusion of face* *. However painful may be the manner of his teaching us, he is teaching us lessons, of which he sees we stand in need, and which are of the first importance to our temporal and eternal welfare. We have perhaps looked on with indifference, whilst opinions have been spread to the dishonour of his holy name, and subversive of his truth: he suffers our peace to be shaken, and our safety to be endangered by the prevalence of the very same opinions, that we may feel our own interest in the maintenance of truth, of godliness, and virtue. We have seen, it may be, almost with complacency less degrees of wickedness: he suffers us to see far greater degrees of the very same wickedness, from which we turn with horror. We have perhaps been misled by the mixture of splendid or agreeable qualities in a vicious character, or because the reserve of decency was maintained after the loss of the habits of virtue: he takes away whatever had blinded our judgment,

* Dan. ix. 7.

whatever had seduced our esteem, and sets sin before us in its native deformity.

To conclude:—May the blessings, which were as on this day restored to us, descend unimpaired to our latest posterity! They will so descend, if we put our whole trust in God. No arm can hurt us, if he watches over us for good. The malice of our enemies shall then only bring confusion on themselves, and praise and glory unto him. Let us remember the words of the Apostle, *When I am weak, that is, when I so feel my weakness as to rely entirely on his almighty aid, then am I strong* *. Let us remember those other words of the same Apostle, in which he sets forth in their utmost force the trials, which he experienced, as if in the confidence of faith to express his triumph over them. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed* †.

The very intention of God's chastenings is, as we have seen, that he may spare, not that he may destroy. Let us therefore receive them always with thankfulness, as the most certain expressions of his mercy; and let us pray that through his grace they may be the means of our advancement in wisdom, in virtue, in piety, in happiness.

* 2 Cor. xii. 10. † 2 Cor. iv. 8, 9.

N O T E S.

[A.] p. 12.

CROMWELL made by his own authority, and that of his Council, an order, "that all those who had ever borne arms for the King, or had declared themselves to be of the Royal party, should be decimated; that is, pay a tenth part of all that estate which they had left, to support the charge which the Commonwealth was put to, by the unquietness of their temper, and the just cause of jealousy which they had administered." And that the public might lose nothing of what he had so frankly given to it, Commissioners were appointed in every county to value what that tenth part of every such estate did amount to; and that no man might have too good a bargain of his own, every man was obliged to pay as much as those Commissioners judged fit; and till he paid it, besides imprisonment, which was a judgment apart, and inflicted once or twice a year, as the jealousies wrought, his whole estate was sequestered. And in this decimation there was no consideration taken of former compositions, of any articles of war, or of any acts of pardon and indemnity, which had been granted under their great seal, without enquiry into their actions, or so much as accusing any of them of any crime or guilt, or of having any correspondence with the King or any body trusted by him; or that they were in any degree privy to the late designs or insurrection.

That this order might be submitted to, and executed, he published a Declaration, to make the justice as well as the necessity of that proceeding appear; in which he did not only set

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down

down the grounds of his present proceeding against the Royal party, but the rules by which he meant to proceed against any other party that should provoke, or give him trouble. It was a Declaration worded and digested with much more asperity against all who had served the King, than had ever before been published. Great caution had been hitherto used, as if nothing more had been designed than to unite the whole nation in the joint defence of the common interest, and as if a resolution had been taken to have abolished all marks of disunion and distinction of parties, and that all men, of what condition soever (except those who had been always excepted by name) who would submit to the government, should be admitted to have shares, and to act parts in the administration and defence of it. But now notice was taken of "such an inherent malignity, and irreconcilableness in all those who from the beginning had adhered to the King, and opposed the proceedings of the Parliament, towards all those who had served their country, and vindicated the interest of the people and nation, that they declined the common rules of civility, and would have no conversation with them; and, that the same malice and animosity might descend to their posterity, they would not make marriages, or any friendship or alliance with those who had been separated, or divided from them in those public differences; and therefore they were not hereafter to wonder, or complain, if they were looked upon as a common enemy, which must be kept from being able to do mischief; since they would always be willing to do all they could; and that they were not to expect to be prosecuted, like other men, by the ordinary forms of justice, and to have their crimes to be proved by witnesses, before they should be concluded to be guilty. If any desperate attempts were undertaken by any of that party to disturb the public peace; that it would be reasonable to conclude that they all wished well to it, though they appeared not to own it: that all con-

"spiracies

“spiracies of that nature were acted in secret, and were deeds
“of darkness, and that men might justly be suspected, and
“proceeded against as privy to them, by their common dis-
“courses, by the company they usually kept, and by their
“very looks;” with many other expressions, of such an un-
usual nature in the disquisition of justice, and legal proceedings,
that the King’s party might reasonably conclude, they had
nothing left that they could call their own, but must expect a
total extirpation, either by massacre, or transplantation.

CLARENDON, fol. edit. Vol. III. p. 443, 444.

[B] p. 13.

Walker says that Cromwell and his Council issued No-
vember 24, 1655, a Declaration *, which, as far as it concerned
the Clergy, was in these words :

“And his Highness, by the advice of his Council, doth also
publish, declare and order, that no person, or persons aforesaid,
do from and after the first day of January, 1655, keep in their
houses or families, as chaplains, or schoolmasters, for the edu-
cation of their children, any sequestered or ejected minister,
fellow of a college, or schoolmaster ; nor permit any of their
children to be taught by such, upon pain of being proceeded
against in such sort as the said orders † do direct in such cases.
And that no person, who hath been sequestered, or ejected out
of any benefice, college, or school, for delinquency, or scandal,
shall, from and after the said first day of January, keep any
school, either public or private ; nor any person, who after that
time shall be ejected for the causes aforesaid.

“And that no person, who for delinquency or scandal hath
been sequestered or ejected, shall, from and after the first day

* Most probably that mentioned by Lord Clarendon.

† “Orders of his Highness and the Council, for securing the peace of the
“Commonwealth,” mentioned before, etc. (but not recited) in this Declaration.
Marginal note of Walker’s.

of January aforesaid, preach in any public place, or at any private meeting of any other persons than those of his own family: Nor shall administer baptism, or the Lord's supper, or marry any persons, or use the book of Common Prayer, or the forms of prayer therein contained, upon pain that every person so offending, in any of the premises, shall be proceeded against as by the said orders is provided and directed."

WALKER'S Sufferings of the Clergy, Part I. p. 194.

I have not been able to find this Declaration of Cromwell. The severity of the penalties, which, according to it, were to be inflicted on the Clergy in case of disobedience, may be seen by the following quotation from Dr. Hammond.

"The first single exercise of our functions brings imprisonment; the second a second imprisonment; and the third the deportation parallel to that, which was St. John's portion." HAMMOND'S Parænesis, 1656, p. 192, 193.

With regard to the probability of the penalties being inflicted, Dr. Hammond says, "It is neither cowardice, nor imprudence, but rational foresight, to expect that they, who have been so severe to promulgate this interdict, may not be so kind as to rescind or suspend the execution of the penalties denounced by it." Parænesis, p. 192.

Dr. Gauden, who was after the Restoration successively Bishop of Exeter and Worcester, presented to Cromwell on the 4th of February 165 $\frac{1}{2}$ what he calls a petitionary remonstrance on the subject of his Declaration. The utmost care seems to be taken throughout this address to avoid exasperating Cromwell. The whole manner of it is (as far as the subject will admit) conciliating. And the author of it was not himself a sufferer. On these accounts it seems to deserve the more attention.

"Your eye, *says he*, could not but affect your heart, if you could at one view behold the great quantities of venerable ministers and other ingenious scholars, together with their dependences and relations, all which do infinitely dread and earnestly deprecate

deprecate those miseries, which hang over their heads ; if the fathers or chief of their families be forbidden to work in their callings ; which is to forbid them all to eat, or to live, at least honestly." p. 11.

"Which way, I beseech your Highness, without a miracle can these men by any unwonted industry get livelihood for themselves and their families ! whose number cannot amount to less than twenty or thirty thousand souls ; considering that above half of the ministers and scholars of England and Wales have been upon one account or other sequestered from their livings, (which are above nine thousand) besides fellowships, or free-schools ; many other also have been wholly deprived of their Prebends, Deanries, Bishopricks, and highest dignities in the Church ; who upon the first figure or head cannot be less than six or seven thousand persons ; to each of which if we add but four more, (which is but a small family or retinue) they cannot but exceed the proportion I have calculated." p. 12.

He observes afterwards, that Henry the Eighth shewed "so much clemency as a Prince, and charity as a Christian, to those of the monastic orders, as to allow those, who tarried in England, some competent pensions during their lives."

"Far be it then, *says he*, from your Highness, (who pretend to an higher pitch of reformation and religion) to take away the remaining fragments from so many able ministers." p. 18.

Speaking afterwards of the more aged of them, "upon whom, *he observes*, the burdens of life must needs press the more sadly ;" "I have known many of them, *says he*, very grave and venerable men, rather want than ask, and contend with poverty, rather than conquer their ingenuity." p. 19, 20.

Towards the close of the Remonstrance he says, "It were far better for me to be levelled to the tenuity of the meanest of my brethren (that I might by experience learn to be compassionate) than with an Epicurean indifferency to behold them wanting competency, and even necessities ; which they must do, if your Highness' decree that is gone forth be rigidly executed
against

againſt grave divines and godly miniſters of the Goſpel, to their utter undoing." p. 25.

This petitionary Remonſtrance was publiſhed afterwards in 1659. Oliver Cromwell is called in the publiſher's addreſs to the reader, *his late Highneſs*.

There is added a poſtſcript, which ſeems to have been written by the Author of the Remonſtrance, from which it appears that the preſenting it to Cromwell was not attended with ſucceſs. In the Remonſtrance it is mentioned that the Lord Primate of Armagh, as he is called, Archbiſhop Uſher, had interceded with Cromwell. The Archbiſhop's interceſſion is alſo mentioned with great commendation in the Poſtſcript: it is ſaid that "he attended opportunities of mediating five or fix weeks in London: but that at laſt he was fain to retreat with little ſucceſs, and leſs hopes, than he expected and deſerved; and that he went with ſorrow to his country retirement, and ſo to the grave."*

This account of Archbiſhop Uſher's interceſſion, and the inefficacy of it, is confirmed in the account of his life, written by Dr. Parr, his Chaplain. Dr. Parr ſays, that at the firſt interview on the ſubject, Cromwell promiſed (though with ſome difficulty) to grant the Archbiſhop's requeſt, but that he afterwards retracted his promiſe, alledging that his Council judged it not ſafe for him to fulfil it. Dr. Parr adds, that the Archbiſhop ſaid to ſome of his family, and to himſelf on Cromwell's refusal, This falſe man hath broken his word with me, and refuses to perform what he promiſed. Life of Archbiſhop Uſher, p. 75, 76.

Some time before Cromwell iſſued his Declaration of November 1655, he had made an Ordinance, in which there is this ſevere clauſe reſpecting ſequeſtered ſchoolmaſters and their employers.

"Be it further ordained by the authority aforeſaid, (that is,

* Archbiſhop Uſher died March the 21ſt, 1655.

according

according to the words in the beginning of the Ordinance, by his Highness the Lord Protector, by and with the consent of his Council) That no person after the nine and twentieth day of September, one thousand six hundred fifty and four, shall keep any school, or be a schoolmaster in any County of England or Wales in such town, parish, or place, where such school is situate, out of which he hath been or shall be sequestered or ejected, upon pain that as well the schoolmaster, as also the party that shall retain or maintain any such schoolmaster contrary to the true intent and meaning of this Ordinance, and being thereof convicted before the Justices of Peace at their general quarter sessions of the said County, shall forfeit each of them for every day so wittingly offending ten shillings to the use of the poor of the parish, where such offence is committed."

The Ordinance, of which the above is a clause, was passed August the 28th, 1654, and was, by a clause of an Act of one of Cromwell's Parliaments, which met in 1656, confirmed and continued for three years from the first session of that Parliament. Other Ordinances, that had been made by Cromwell and his Council, amounting in all to a very considerable number, were confirmed by the same Act. The preamble to it is this :

"Whereas since the twentieth day of April, one thousand six hundred fifty three, in the great exigencies and necessities of these nations, divers Acts and Ordinances have been made without the consent of the people assembled in Parliament, which is not according to the fundamental laws of the nation, and the rights of the people, and is not for the future to be drawn into example, yet the actings thereupon tending to the settlement of the estates of several persons and families, and the peace and quiet of the nation ; Be it enacted by his Highness the Lord Protector and this present Parliament, etc."

SCOBELL'S Collection of Acts and Ordinances,
London, 1658, pages 346, 347. 389—394.

[C]

[C] p. 15.

The following quotations respecting this Prelate are taken indifferently from the friends and the enemies of Episcopacy.

Whitelock says, "He was a person of great parts and temper, full of ingenuity and meekness, not apt to give offence to any, and willing to do good to all." *Memorials of the English Affairs*, fol. 1682. p. 23.

Sir Philip Warwick says, "He was of a meek spirit, and of a solid and steady judgment; and having addicted his first studies to the civil law, this fitted him the more for secular and state affairs. His temper and prudence wrought so upon all men, that though he had the two most invidious characters both in the Ecclesiastical and Civil state; one of a Bishop, the other of a Lord Treasurer: yet neither drew envy on him, though the humour of the times tended to brand all great men in employment. About the year 1634,* the Lord Portland died, and the Treasury was put into commission; and in the year 1635, this good and judicious man had the white staff put into his hand: and though he found the revenue low and much anticipated; yet withal, meeting with times peaceable and regular, and his Master inclined to be frugal, he held up the dignity and honour of his Majesty's household, and the splendour of the court, and all public expences, and justice in all contracts; so as there were as few dissatisfactions in his time, as perchance in any; and yet he cleared off the anticipations on the revenue, and set his Master beforehand. The choice of this good man shewed how remote it was from this King's intentions to be either tyrannical or arbitrary; for so well he demeaned himself through his whole seven† years employment, that neither as Bishop or Treasurer came there any one accusa-

* The Earl of Portland died in March 1634 $\frac{4}{5}$, and Bishop Juxon was made Lord High Treasurer March the 6th in the following year.

† Sir Philip Warwick is incorrect as to the time, which was little more than five years and two months.

tion against him in that last Parliament, 1640, whose ears were opened, nay, itching after such complaints. Nay, even after the King's being driven from London, he remained at his house belonging to his Bishoprick in Fulham, and found respect from all, and yet walked steadily in his old paths. And he retained so much of his Master's favour, that when the King was admitted to any treaty with the two Houses' Commissioners, he always commanded his attendance on him: for he ever valued his advice. I remember that the King, being busy in dispatching some letters with his own pen, commanded me to wait on the Bishop, and to bring him back his opinion in a certain affair: I humbly prayed his Majesty, that I might rather bring him with me, lest I should not express his Majesty's sense fully, nor bring back his so significantly as he meant it; and because there might be need for him further to explain himself, and lest he should not speak freely to me: to which the King replied, Go, as I bid you; if he will speak freely to any body, he will speak freely to you. This (the King said) I will say of him, I never got his opinion freely in my life, but when I had it, I was ever the better for it. This character of so judicious a Prince I could not omit, because it carried in it the reason of that confidence, that called him to be his Majesty's Confessor before his death; so as all persons concurring thus about this good Prelate, we may modestly say, he was an eminent man." *Memoirs of the Reign of King Charles I.* p. 94, 95, 96.

Lord Falkland in his speech, Feb. 9. 1641, says, with an evident allusion to Bishop Juxon, "There are some, who in an unexpected and mighty place and power have expressed an equal moderation and humility; being neither ambitious before, nor proud after, either of the crozier's staff, or white staff." *RUSHWORTH'S Historical Collections*, 1691, Part iii. vol. i. p. 186.

Even Prynne, though he accuses him very injuriously, as well as some other Prelates of that time, of superstition and Popery, calls him *a man of a mild temper*. *Canterbury's Doom*, p. 354.

Lord Clarendon, speaking of his resignation of the office of Lord High Treasurer, says, "The Earl of Bedford was to be Treasurer: in order to which the Bishop of London had already desired the King to receive the staff into his hand, and give him leave to retire to the sole care of his Bishoprick; by which he wisely withdrew from the storm, and enjoyed the greatest tranquillity of any man of the three kingdoms, throughout the whole boisterous and destroying time that followed; and lived to see a happy and blessed end of them, and died in great honour." Vol. i. fol. p. 166.

Welwood in his character of King Charles the First, says, "The King was a great patron of the Clergy; but his employing them in the highest offices of trust in state matters created envy against them, and lessened the love of the Nobility towards him. Yet such was the honesty and integrity of one of them, Dr. Juxon, Bishop of London, in the greatest and most obnoxious post in the kingdom, that when some years after he had resigned the Treasurer's staff, and when the Parliament wanted not will to crush him, they could not find upon the narrowest scrutiny any one thing to object either against his accounts, or his behaviour in that place." Memoirs, p. 82. 2d edit. London 1700.

Archbishop Juxon published about the end of October, 1662, *Χάρις καὶ Εἰρήνη*: or some considerations upon the Act of Uniformity; with an expedient for the satisfaction of the Clergy within the Province of Canterbury. By a Servant of the God of Peace. In the title page are the arms of the see of Canterbury. Perhaps in allusion to the title, which the Archbishop gives himself in this publication, as well as to his general character, Baxter, speaking of his death, calls him *the peaceable Archbishop of Canterbury*. Narrative of the most memorable Passages of his Life and Times, p. 433.

As the work of the Archbishop which I have mentioned is, I believe, very scarce, and the following passages of it mark strongly

Strongly the character of the author, I shall I hope be excused for subjoining them. I beg only to premise, that the nonconformity, of which the Archbishop speaks, respected things confessedly not fundamental; and therefore that his censure does not apply to any one, who, however erroneously, yet uprightly and conscientiously dissents in things fundamental from the Church of England. Yet it may, I trust, be permitted me to add, that the passages, which are selected, (exclusively of the illustration which they afford of Archbishop Juxon's character) both from the spirit in which they are written, and the matter which they contain, well deserve the attention of every serious and humble Christian.

The Archbishop censures nonconformity as mischievous in its apparent effects, which are, he says,

“First, A needless breach of the communion of Saints. O sad, *he adds*, that men, professing one religion, acknowledging one God, partaking of one faith, initiated by one baptism, joined together with one Spirit, redeemed by one precious blood, called to one hope, looking for one common salvation, should, for things confessed indifferent, keep up divisions, foment distances, and refuse to be of one heart, one mind, and one way, that the Lord may be one, and his name one.

“Secondly, A dishonour to the Gospel, whose design is peace, whose author is a Prince of peace, whose preachers are ambassadors of peace, whose spirit is a spirit of peace, whose highest honour was meekness and peace, but alas! is now become the great makebate of the world, the enemy of government, the subverter of laws, the pretence of faction, that which turns the world upside down. Woe is us, when our excellent religion is ill-spoken of by reason of our unworthy conversation! The heathen, whom we should convert, will be jealous of us; the Turk, whom we should convince, will keep at a distance from us; the Papist, whom we should reform, will persecute, when we cannot live under lawful, mild, and just governments, but are *disobedient, unthankful, unboly, truce-breakers, traitors, beady,*

high-minded, having a form of godliness, and denying the power thereof. He proceeds,

“This nonconformity will continue those distractions, which endangered the first Reformers at Francfort, disturbed the state in Queen Elizabeth’s time, disquieted the Church in King James’s days, and ruined the Church and State in King Charles’s time; that time of the happiest temper, and the healthfullest constitution. *Come not thou, my soul, into their secret, unto their assemblies mine honour, be not thou united, who maintain perpetual dissension, and cherish the grounds of an endless schism.*

“It will obstruct the promotion of true piety. While men are too much engaged in the circumstances, they neglect the substance of religion; while by a fullen separation they withdraw from one another to an incapacity *of exhorting one another, lest any be hardened through the deceitfulness of sin.*

“It will be a great obstruction to the progress of the Gospel, which will never be received by others, until we are agreed in the profession of it ourselves. While we are thus unhappily engaged one against another, we cannot all attend that public service of making *the way of God to be known upon earth, his saving health among all nations.*

“It is too great an advantage to the common enemy; who, making use of parties’ reasons and passions against each other, thereby overthrows all. It was the advice of Cardinal Allen to the persons that undertook to reduce Ireland back again to Popery, that they should apply themselves to the nonconformists, and possess them with the covetousness, ambition, and superstition of the conformists on the one hand, and on the other should apply themselves to the conformists, and possess them with the factiousness, disobedience, and disorders of the nonconformists: that so they might be provoked to spend their fury upon each other, to their mutual ruin. *I speak as to wise men, judge you what I say.*

“ This

"This reluctance of some against the present Establishment threatens all government, which consists in a full power to establish and maintain Laws, Equity, Justice, and Religion. What dissolution of order, what novelties of opinions, what undecencies of administration, what sacrilegious invasions of the Church, what contempt of the Clergy, what overthrows of magistrates and all government, have been managed by the principles now contended for, all sober men have beheld with sorrow of heart, and can bear witness to with their sighs, tears, and ruin. *O tell it not in Gath, publish it not in Askelon!* I pray God give us all moderation and impartiality, the best tempers in religion, unpassionately to consider from whence we are fallen by human policies, and to what we are transported by popular zeal, that all distempers may be laid aside by free converse and a Christian correspondence, whereby those sad principles of everlasting schism might be removed: by which on our side men think, because in many things they are right, therefore they can err in nothing: and on the other side, because in some things men have mistaken and erred, therefore they can be in nothing right, without regard to that truth and charity, which is the life and quintessence of Christian religion."

p. 22, 23, 24, 26, 27, 28.

[D] p. 16.

This circumstance having been invidiously represented by an enemy of the Church of England, Bishop Morley thus replies. "That, which you take for granted, is not true, namely, that none did or could keep their livings without renouncing the Protestant religion and their loyalty. For many livings were so poor that the haughty Presbyterians disdained to stoop to them, and therefore suffered those that were owners of them to continue in them, though they read the Liturgy, and professed and preached for loyalty: and of these I know
and

and can name divers, as I can some others likewise, whose interest and reputation for piety and learning was so great in the countries wherein they lived, that their enemies thought it better to expect their deaths, than by depriving them of their benefices to contract so much hatred as they should have done unto themselves. And of these I will name but one for all, the Reverend, learned, and pious Dr. Sanderfon (now Bishop of Lincoln), who, notwithstanding he was for the aforesaid reason suffered to keep his benefice; yet, I think, no man will be so impudently malicious as to say, that he renounced either his religion or his loyalty by so doing. For he never took the covenant, nor engagement, nor ever used the directory, but officiated always as he ought to do; and always maintained both the doctrine and discipline of our Church, as well publicly in print, as privately in his pulpit; witness his *Judicium Oxoniense*, his lectures touching the obligation of oaths, and that excellent volume of sermons, all printed, or reprinted, and owned by him, during the time of the Rebellion, together with that learned, judicious, and resolute preface (before his book of sermons) wherein the authority, government, and discipline of the Church of England is unanswerably asserted against the Presbyterians, and all other sects and sectaries, who then domineered in and over the whole kingdom." Answer to Cressley's Letter, p. 14, 15. Bishop MORLEY'S Collection of his Treatises, London, 1683.

[E] p. 17.

Bishop Morley speaks thus of the ejected Clergy.

"Of those, that were ejected out of their own Churches, many did in several places of the kingdom, and especially in several places of London, preach up the same doctrine of loyalty and conformity to the Articles and Canons of the Church, for which they had been ejected. And this they did with the apparent hazard, not of their liberties only, but even of their lives also; neither

neither could any threatenings or sufferings of others or their own discourage them from so doing. By which heroical courage and constancy they kept up the hearts of all the King's party, and did not only preserve a seed to the Church, but so many seminaries of loyalty, and treasuries of charity, as they had congregations in and about London, and throughout the whole kingdom; being notably assisted in this great work by divers others of their ejected brethren, some writing and owning the books which they writ in defence of the King, and of the Church: others officiating in Noblemen's and Gentlemen's houses, and others teaching schools, and thereby taking care that there might be perpetual nurseries, and a continual supply of well-instructed and well-affected Christians and subjects. And to that courage, industry, care, and zeal of these ejected and undone men do we owe (next under God) the preservation and restitution of our Church, and of our Monarchy itself also; so that it seems the same Providence that suffered the primitive Christians to be driven out of Hierusalem by Herod's persecution, to the end that being dispersed they might disperse the Gospel in all the cities and villages both of Judæa and Samaria: the same Providence, I say, seems to have suffered those heroical confessors we now speak of to be ejected out of their own particular stations by the late persecution here in England, that, being dispersed as they were over the whole nation, they might sow the seeds of loyalty and truth, and check the growth of heresy and schism and rebellion in all places of the Kingdom."

Answer to Cressley, quoted in the last note, p. 16, 17.

Brian Walton began to prepare his edition of the Polyglot in 1653, which he completed and published in 1657.

In the preface he thus states the occasion of his undertaking the publication.

"Cum munere publico mihi, inter Ecclesiæ filios minimo, ut antea fungi non liceret, diu mecum anxieque cogitavi quomodo

modo in tanta animorum contentione partiumque studiis scissæ et laceratæ Ecclesiæ ita inservire possem, ut doctis et piis omnibus gratum, illorum vero censuris qui nobis invitis hæc otia fecerunt haud obnoxium aliquid proferrem: cumque omnibus incumbat, quos ad sacram militiam evocavit Dominus, ut sacrum oraculorum suorum depositum fartum tectum pro virili tueantur, nihil magis opportunum mihi videbatur, quàm ad Dei honorem et Ecclesiæ commodum in sacrorum codicum textibus authenticis, una cum versionibus antiquis ab Ecclesia approbatis, edendis, quantum fieri possit, puris et incorruptis operam collocare." p. 8.

The paragraph, from which the above quotation is taken, concludes with these words.

"Studemus Ecclesiæ Anglicanæ, ut ut jam despiciatæ, monumentum perenne erigere, in omne ævum duraturum, quo omnibus pateat eam, cum maximis angustis premeretur, oraculorum Divinorum et animarum curam non deposuisse, nec defuisse inter ejus filios, qui etsi σκίβαλα et περικατάγματα τῷ κόσμῳ et πάντων περιψήματα habeantur, ejus auspiciis opus, quo orbi Christiano utilius post Canonem S. S. Scripturæ consignatum nullum evulgatum, (absit invidia verbo) elaborarunt." p. 9.

In the next paragraph but one he states the difficulties with which he had to contend.

"Cum primum exemplaria publicassem, magno omnium applausu excepta, inceptum miris præconiis omnes celebrant, in magnum Ecclesiæ commodum cessurum prædicant, at quomodo hoc grande opus in effectum deduci posset, dubitarunt multi, immo his temporibus vix sperandum sentiebant, cum qui auxiliari vellent, direptis facultatibus, nihil aut parum conferre possent, qui vero ex aliorum spoliis divites evasere, quæ religionem vel literas spectant parum curarent. Novi etiam quanto se periculo exponunt, qui in publicum prodeunt, præsertim qui negotium adeo arduum et difficile moliuntur. Animum tamen non despondi, sed Deo, in ejus honorem et Ecclesiæ bonum omnia

omnia nostra studia collimare debent, confusus, nullum non movebam lapidem, ut quod animo conceperam perficerem."

p. 9.

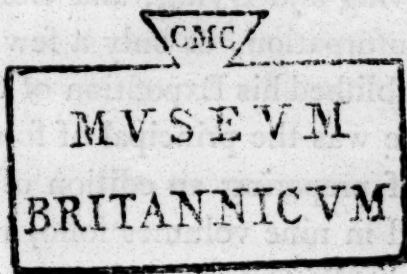
At the Restoration he was advanced to the Bishoprick of Chester, but lived only a short time after his promotion.

Bishop Taylor published many of his principal works, his Course of Sermons for all Sundays in the Year, his Life of Christ, his Holy Living and Dying, and Golden Grove, either during Cromwell's usurpation, or only a few years before it.

Bishop Pearson published his Exposition of the Creed in 1659, and at the same time was the principal of four persons engaged in the great work of preparing an edition of the Critici Sacri, which was published in nine volumes folio, in December 1660.

THE END.

NOTES



THE END

